

English
انجليزي

A description of UMRAH

Followed by
Comprehensive supplications

By the eminent Shaykh

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In The Name of Allaah
the Entirely Merciful
the Especially Merciful

The Mawaaqaat (the stated places) for Ihraam for Hajj

- Abyaar `Aliy: Dhu'l-Hulayfah: the people of Madinah
- Yalamlam – The people of Yemen.
- Juhfah - The people of Egypt, Syria and Al-Maghrib
- Qarn ul-Manāzil: The people of Najd
- Dhāt-i 'Irq - The people from the East.
- Makkah – The people of Makkah.

The Pillars of `Umrah

Ihraam – Tawaaf – Sa`iy

The Obligations of `Umrah

- Ihraam from the meeqaat or from AdnAl-Hill for the people of Makkah
- Men must shave or trim the hair.

Women must cut their hair the amount of one joint of a finger.

The Sunnan of `Umrah

- Complete Bath
- Men can use `itr (sweet smell on body before Ihraam)
- Men should wear a white waist wrapper and (top) cover cloth.
- Repeating the Talbiyyah and remembering Allaah during Ihraam
- Exposing the right shoulder during Tawaaf Al-Qudoom (the Tawaaf upon arrival)
- Getting into Ihraam after an obligatory solaah or after two raka`ah for wudoo, etc.
- Moving briskly for the first three rounds of Tawaaf for men
- Touching the Yemini corner

- Kissing the black stone, or pointing to it or touching it with right hand.
- Du`aa (supplication) and Dhikr (remembrance of Allaah).
- Du`aa (supplication) on As-Sofaa and Al-Marwaa.
- Climbing the mountains As-Sofaa and Al-Marwaa.
- Men should run between the two green signs (between As-Sofaa and Al-Marwaa).

Rulings relating to `Umrah

- Whoever leaves out a pillar has not completed his `Umrah until he completes that pillar.
- Whoever omits an obligation must offer a blood sacrifice (of an animal) to make up for this omission.

- There is no penalty upon one who omits a sunnah.

Prohibitions relating to Ihram:

a) Removal of hair

b) Removal of nails from the hands or feet.

c) Using `Itr (sweet smell) after getting into Ihraam.

d) Men must not cover the head with anything that touches it.

e) Men must not wear stitched garments.

f) Women must not wear the face veil or gloves.

g) Physical contact (between men and women) with desire.

The compensation if one involves in any of these restrictions is to choose from one of the following:

- Fasting three days,
- feeding six poor people
- or slaughtering a sheep or goat in Makkah or in the place where the violation took place.

If violation was due to forgetfulness or ignorance there is no penalty for the pilgrim.

Additional prohibitions relating to Ihram and their compensation

-Marriage contract: There is no compensation for this

-Killing a hunted animal – an animal similar to it has to be offered as a compensation

-Sexual relations during Ihraam – **The `Umrah is void but must still be**

completed. Another `Umrah must be done (in its place) and a sheep or goat must be slaughtered.

In The Name of Allaah, the Entirely Merciful, the Especially Merciful

Preface

Praise be to Allaah alone and Solaah and salaam be upon His slave and messenger, what follows:

This is a brief citation concerning the rituals of `Umrah which are explained herein for the reader.

1. When one intending `Umrah reaches the meeqaat (i.e. the place from where to begin `Umrah) it is recommended for him/her to take a complete bath and clean him/herself, even if it is a woman who is menstruating or experiencing after childbirth bleeding. (Such women can do everything relating to `Umrah) except making Tawaaf (circle) around the K`abah. The circling around the

K`abah would be done by her after she becomes pure and does ghusl (complete bath).

A man can put 'Itr (sweet smell) on his body but not his Ihraam clothes (before he begins `Umrah).

If it is not easy to take a bath at the meeqaat, there is no harm. Also, if it is easy to do, then it is recommended to take a bath before making Tawaaf upon arrival in Makkah.

2. Men must strip themselves from any sewn garments and only wear an izaar (waist wrapper) and ridaa` (top cover cloth). It is recommended (for the Izaar and ridaa) to be white and clean.

3. The intention to enter into the rituals (of `Umrah) must be in one's heart and then with one's tongue one says the following, "La baika

`Umrah" (I obediently answer your call for `Umrah), or "Allaahumma La baika `Umrah" (O Allaah, I obediently answer your call for `Umrah).
If the pilgrim is afraid that he might not be able to complete the `Umrah because of sickness or is afraid of an enemy, etc., then it is legislated that he can make a condition for this. This is done when he wears his Ihraam by saying, "If I am restricted by any hurdle, then my place of (getting out of the) Ihraam is from where I am restricted". This is due to the Hadeeth of Diyaa`ah bint Az-Zubair.
The pilgrim then makes the Talbiyyah of the Prophet, sollAllaahu `alaiyhi wa sallam, which is,
"Lab-bay-kal-laa-hum-ma lab-bayk, lab-bay-ka laa sha-ree-ka la-ka lab-bayk, In-nal-ham-da wan-ni`ma-ta la-

ka wal-mulk, laa sha-ree-ka lak.

I obediently answer Your call, O Allaah, I obediently answer. I obediently answer Your call, no partner do You have, I obediently answer. To You belong all praise, favor, and dominion. You have no partner.

It is necessary that from the time one begins his/her `Umrah that he/she says the Talbeeyah, do Dhikr and make du`aa as often as possible until he/she reaches the House, the K`abah.

4. When (the pilgrim) reaches the House he stops saying talbiyyah. He/she moves to the black stone and faces it. If it is easy, he touches it (i.e. the black stone) with his right hand and kisses it. He must not harm other people by crowding it.

At the time of touching it (to begin his tawaaf) he says:

‘Bismillaah wallaahu Akbar’ –
I begin in the name of Allaah. Allaah is the Greatest.

If it is difficult to kiss it, then just touching it with the (right) hand or a stick or the like and kissing what he touched it with is enough. If touching it is difficult, then he points to it and says,

‘Allaahu Akbar’
(Allaah is the Greatest), and he must not kiss what he pointed with.

For the Tawaaf (circling the K`abah) to be valid, it is a condition that the person who is making it (i.e. Tawaaf) must be in a state of Tahaarah (purity) from both major and minor ritual defilemnts since Tawaaf is like Prayer except that it is allowed for one to speak during it.

5. (During Tawaaf), one keeps the K`abah on one’s left and makes

seven circuits around it. Every time one is parallel to the Yemaanie corner he should touch it, if it is easy and say, ‘bismillaah wallaahu Akbar’, but he should not kiss it. If it is difficult to touch, he leaves it and continue with his Tawaaf. However, he should not point to it nor say takbeer (Allaahu Akbar), since there is no report from the Prophet sollAllaahu `alaiyhi wa sallam for this.

As for the black stone, then every time one is next to it one should touch it and kiss it as we mentioned earlier. Otherwise, one just point to it and make takbeer (i.e. say Allaahu Akbar).

For men only, it is recommended to do ‘raml’, this is to walk briskly by taking short steps for the first three circuits of the Tawaaf Al-Qudoom (the Tawaaf upon arrival).

Additionally, it is recommended for men to do ‘Idhtibaa` for all seven circuits of Tawaal Al-Qudoom. Al-ldhtebaa’ means placing the middle of one’s Ridaa (i.e. upper garment) beneath his right arm and its ends over his left shoulder.

It is also recommended for the pilgrim during all the circuits (of Tawaaf) to increase in dhikr and du`aa. There are no specific du`aa or dhikr for Tawaaf, but rather one supplicates and remembers Allaah with whatever is easy for him/her; except in every circuit between the two (the Yamaanie and the black stone) corners he says,

“Rab-ba naa aa-ti-naa fid-dunyaa ha-sa-nah, wa fil-Aa-khi-ra-ti ha-sa-nah, wa-qi-naa `a-dhaa-bin-naar

“Our Lord, grant us good in this life and good in the hereafter and save us

from the punishment of the Hell fire
This is established from the Prophet sollAllaahu `alaiyhi wa sallam.

The pilgrim completes the seventh circuit by touching the black stone or kissing it, if that is easy for him, or he points to it and says takbeer (Allaahu Akbar) as was explained in detail before.

After finishing the Tawaaf, he returns his upper (`Umrah) garment (to its regular position) by placing it over his shoulders and the two ends on his chest.

6. After completing the Tawaaf, one prays two raka`ah (cycles of prayers) behind Maqaam Ibraaheem, if that is easy.

If one is not able to do that, then one can pray them in any other place in the Masjid, reciting Sooratul Kaafiroon

(Ch. 109) in the first Raka`ah, after reciting (Sooratul)-Faatihah, and Sooratul Ikhlaas (Ch. 112) in the second. This is what is best. However, there is no harm if one recites any other soorah after Al-Faatihah.

After one finishes praying the two raka`ahs, he/she should return to the black stone and touch it with his/her right hand, if that is easy.

7. Then he leaves for Sofaa (for S`aiy) ascends it or stand next to it. However, ascending it is better, and he recites:

Indeed, as-Safa and al-Marwah are among the symbols of Allaah…

It is then recommended to face the direction of the K`abah, praises Allaah, magnify Him, saying:

Laa i-laaha illal-laahu wah-dahu laa

shareeka lah; lahul-mulk, wa lahul-hamd, wa huwa `alaa kul-li shay-in Qadeer. Laa i-laaha illal-laahu wah-dah, An-jaza w`adah, wa na-sa-ra `ab-dah, wa ha-za-mal ah-zaa-ba wah-dah
There is no deity worthy of worship, except Allaah alone, Who has no partner. To Him belongs all sovereignty and all praise, and He has power over all things. There is no deity worthy of worship, except Allaah alone. He has fulfilled His Promise, helped His slave and He alone has defeated the confederates.

Then, raising the hands, the pilgrim supplicates with whatever supplication is easy for him/her. One repeats this dhikr and supplication three times and then descends (from As-Safaa) and walks to Al-Marwah.

Upon reaching the beginning (of the green) light, it is legislated for men to hasten until he reaches the other end (of the green light).
As for women, it is not legislated for them to hasten since they are `Awrah.
Then one continues to walk (normally) and climbs Al-Marwah or stand next to it. If it is easy, climbing is better. One says and does on Al-Marwah as one did and said on As-Sofaa.
One does seven circuits. One's going (from As-Sofaa to Al-Marwah) is one circuit, and returning (to As-Sofaa) is another (circuit).
There is no harm, especially if there is a need, if someone makes the S`aiy while riding.
It is recommended to increase in Dhikr and Du`aa during one's S`aiy from what is easy and to do in a state of purity

from all ritual defilement. However, if one does S`aiy without being in a state of purity, it would suffice.
The `Umrah would be completed after a man shaves his head or clip the hair from around the entire head. However, shaving it is better.
If one's arrival in Makkah is close to the time for Hajj, then clipping in his case is better so that he would shave off the remainder (of his hair) for Hajj.
The woman should gather her hair and take from it the amount of a finger joint or less.
If a pilgrim does what was mentioned (above), his/her `Umrah is complete, praise be to Allaah, and everything that was prohibited because of Ihraam is now halaal (permissible) again.
May Allaah assist us and our Muslim brothers to understand the deen and

to be firmly established upon it. And may He accept from everyone, indeed He, the all-Perfect is Bountiful and Generous.

And Allaah's Solaah and salaam be upon His slave and Messenger, our Prophet Muhammad and upon his family, companions and all who follow him with goodness until the Day of Recompense.

COMPREHENSIVE SUPPLICAIONS

In the Name of Allaah, the Entirely Merciful, the Especially Merciful.

Introduction

All Praise is for Allaah, Who gives to those who ask, responds to the desperate one (when he calls upon Him), and Who commanded us to call upon Him (with du`aa) and promised that He will respond. Allaah, the Exalted said, "Call upon Me; I will respond to you." [Ghaafir 40: 60]

And Solaah and salaam be upon our Prophet Muhammad the son of `Abdullaah upon whom Allaah bestowed comprehensive speech and who used to love (making) all-

inclusive comprehensive supplications and leave off (longer ones). He said, "Du`aa is worship (in itself)." [Ahmad and At-Tirmidhee - it is authentic].

What follows: These are a collection of beautiful oft-quoted supplications from the Noble Quraan, the purified sunnah and from the speech of the Muslim leaders and scholars, since the best supplication and Dhikr are those that are taken from the Speech of Allaah and the sunnah of our Prophet Muhammad sollAllaahu 'alaiyhi wa sallam.

My Muslim brother – before mentioning these supplications (du`aas) to you (there are) some matters which need your (serious) consideration, since they are the reasons for the acceptance of du`aas. From them are (that you):

1. Repent to Allaah, the Exalted

from all sins by abandoning them, feeling regret for having done them, having the determination not to commit them again and returning people's rights to them.

2. Be sincere and devote yourself to Allaah, the Exalted since He, the Most High said, "…so call upon Him, [being] sincere to Him in religion..." [Ghaafir 40: 64]

3. Observe the commands of Allaah, the Exalted, avoid His prohibitions and increase in nawaafil (voluntary deeds) in all different aspects of worship.

4. Manifest the highest level of humility, need of Allaah, the Exalted, and fully submit to Him.

5. (Be sure) that your food, drink, clothes are lawful and the money you spend are from good, wholesome

wealth since Allaah, Exalted be He, is Good and does not accept except that which is good, "…Indeed, Allah only accepts from the righteous [who fear Him]…" [Al-Maaidah 5: 27]

6. Take advantage of those praiseworthy times and venerated places in which (rewards for) good deeds are multiplied and mercies descend, such as the Sacred Mosque (in Makkah) and other sacred symbols (of Allaah).

7. Before one begins the Du`aa he should praise and extol Allaah and send Solaah and salaam upon His Messenger since that is more appropriate for response.

8. Make du`aa (i.e. supplicate) to Allaah using His Beautiful Names and Exalted Attributes, "And to Allah belong the best names, so make du`aa

(i.e. supplicate to) Him by them…” [Al-A`araf 7: 180]

9. Have a firm resolve when asking Allaah and be certain that (He) will respond to (your supplication) since there is nothing that can restrain Allaah, the Exalted nor is anything more Exalted than Him.

10. Repeat your du`aa and show urgency while making it since Allaah, the Mighty, the Exalted loves those who show urgency in supplication.

So, O my Muslim, know that it is necessary to increase in the remembrance of Allaah and reciting His Aayaat especially in the Sacred Masjid wherein rewards for good (deeds) are multiplied (many times over).

Let the pilgrim also select the du`aas

he wishes (to supplicate with) since there is no report that specify particular du`aas for Tawaaf and S`aiy.
(Also, be aware that) what was innovated by people of specific du`aas for every circuit of the Tawaaf and the S`aiy has no basis (in the sunnah).

What is reported in the authentic sunnah, however, is that every time the Prophet sollAllaahu `alaiyhi wa sallam used to be alongside the black stone he would make takbeer (i.e. say Allaahu Akbar) and between the Yamaanie corner and the black stone he would say,
"Rab-ba naa aa-ti-naa fid-dunyaa ha-sa-nah, wa fil-Aa-khi-ra-ti ha-sa-nah, wa-qi-naa `a-dhaa-bin-naar.
O our Lord! Give us good in this world and good in the Hereafter and protect us from the Fire of Hell." [Ahmad,

Abu Daawood and Haakim]

And when he sollAllaahu `alaiyhi wa sallam climbed Sofaa and Marwah, he would praise Allaah and magnify Him and say:

Laa i-laaha illal-laahu wah-dahu laa shareeka lah; lahul-mulk, wa lahul-hamd, wa huwa `alaa kul-li shay-in Qadeer. Laa i-laaha illal-laahu wah-dah, An-jaza wa`dah, wa na-sa-ra `ab-dah, wa ha-za-mal ah-zaa-ba wah-dah

There is no deity worthy of worship, except Allaah alone, Who has no partner. To Him belongs all sovereignty and all praise, and He has power over all things. There is no deity worthy of worship, except Allaah alone. He has fulfilled His Promise, helped His slave and He alone has defeated the confederates.

What points to the virtue of the reported supplications (from the Quraan and sunnah) is that Abu Bakr, the trustworthy, may Allaah be pleased with him, sought from the Prophet sollAllaahu `alaiyhi wa sallam to teach him a (specific) du`aa that he can supplicate with during his Solaah. He sollAllaahu `alaiyhi wa sallam said to him, “Say, ‘O Allah! I have excessively wronged myself and none forgives sins except You. So grant me forgiveness from Yourself and have mercy on me. No doubt, You are the Ever-Forgiving, the All-Merciful.’ [Al-Bukhaarie and Muslim]
So, O Brother, take some of these comprehensive supplications and perhaps Allaah, the Exalted would forgive us, accept from us and enter us by His Mercy among His righteous

slaves since He is Honorable, Forgiving, Generous, Kind who does not fail the one who supplicates to Him.

C O M P R E H E N S I V E SUPPLICAIONS

‘O Allaah, to You belong all praise, our Lord; praise that You love, that is abundant, good, blessed and that You are pleased with; Praise that would never be cut off, perish nor cease to exist. Praise that fills Your heavens, Your Earth, what is between them, and all that You will fill after that by the amount of praise of those who praise You, and the amount of negligence of those who are negligent of Your remembrance. And Solaah and salaam be upon Your slave and messenger

Muhammad, the seal of Your Prophets and Messengers, the chosen of Your creation, the trustworthy to Your revelation, and upon his family and companions.

‘O Allaah, to You belong all praise, You are the Light of the heavens and the Earth and all that is within them. To You belong all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belong all praise, You are The Truth, Your promise is true, your Word is true, and the meeting with You is true, the Garden of Paradise is true and the Fire is true, the Final Hour is true, the Prophets are true, and Muhammad SollAllaahu `alaiyhi wa sallam is true. O Allaah, to You I submit, upon You I place my trust, in You I believe, to

You I turn in repentance, and with You (i.e. Your help) I contend, and to You I turn for judgment, so forgive me my past and future sins, what I hide and what I make public. You are Al-Muqaddim and Al-Mu-akhkhir. None has the right to be worshipped except You, and there is no might nor power except with Allaah, the Most High, the Mighty.

Meaning of Al-Muqaddim and Al-Mu-akhkhir: Allaah puts forward and favors whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom.

O Allaah give to my soul its piety, and purify it, for You are the best to purify it, You are its Protector and Helper

O Allaah, I seek refuge with You from

knowledge that does not benefit, a heart that is not in awe (of You), a self that is not satisfied and a supplication that is not responded to.

O Allaah, since all praise belong to You, and none has the right to be worshipped except You (Who is) the Originator of the heavens and the Earth, O Possessor of majesty and honor, O Ever Living, O Self-Subsisting, Supporter of all, I ask You to forgive me, have mercy on me and if You wish to test a people, then take me back to You without (me) being tested.
O Allaah, our Lord! Give us good in this world and good in the Hereafter and protect us from the Fire of Hell.

Our Lord, we do believe, so forgive us and have mercy on us, since You are

the Most Merciful of those who show mercy.

“Our Lord, let not our hearts deviate after You have guided us and grant us mercy from Yourself. Indeed, You are the Bestower.

Our Lord, excuse us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear, and pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”

My Lord, make me an establisher of prayer, and [many] from my

descendants. Our Lord, and accept (my) supplication. Our Lord, forgive me, my parents and the believers on the Day the account is established."

Our Lord, grant that our wives and offspring be comforting for our eyes and make us a model for the god-fearing.

Our Lord, grant us mercy from Yourself and facilitate guidance for us in our affair.

Our Lord, and grant us what You promised us through Your messengers and do not humiliate us on the Day of Resurrection. Indeed, You never break the promise.

O Allaah, I ask You for guidance, piety, chastity and prosperity

O Allaah, give me that portion of fear for You that will cause me to keep away from disobeying You, and such obedience to You that will assist me to attain Your paradise, and such certainty (in You) that will make it easy for me to deal with worldly calamities. Make me enjoy my hearing, sight and strength for as long as You grant me life, and make them as an inheritance from me. Grant me revenge upon those who have wronged me and help me against those who are hostile towards me. Let not my trials be in my religion and let not the worldly (affairs of) life be my greatest concern or all that I have knowledge of. Let not the fire be my journey's end, and let Jannah be my (final) abode, and let not those who do not fear You overpower me because of my sins and show no mercy towards

me, (I ask this) by Your Mercy O Most Merciful of those who show mercy.

O Allaah, I seek refuge with Your Might, from being misguided by You, since there is no deity worthy of worship except You, You are the Living Who does not die, while Jinn and mankind die.

O Allaah, Creator of the heavens and the Earth, Knower of the unseen and the seen, none has the right to be worshipped except You, Lord and Owner of all things; I seek refuge in You from the evil of my soul and from the evil of the devil, his polytheism (shirk) and plots, and from committing wrong against my soul or bringing such upon another Muslim.'

O Allaah, make right my religion

which protects my affairs for me, and make right for me my world in which I live, and make right for me my Hereafter which is my ultimate destination. Make life an increase for me in all that is good and death a rest for me from every evil.

‘O Allaah, I ask You for well-being in this life and the next. O Allaah, I ask You for pardon and well-being in my religious and worldly affairs, and in my family and my wealth. O Allaah, veil my weaknesses and secure me from my trials. O Allaah, protect me from the front, from behind, from my right and my left and from above, and I seek refuge in Your Majesty lest I be destroyed from beneath.’
O Allaah, let all my affairs end with what is best and protect me from

disgrace in this world and punishment in the Hereafter.

O Allaah, help me remember You, thank You, and worship You in the best way.'

O Allaah, indeed I seek Your protection from the disappearance of Your bounties, change in Your protection (from evil), sudden wrath from You and all (forms) of Your dissatisfaction.

O Allaah, indeed I ask You for all good, now or later, what I know of and what I do not know about; and I seek refuge with You from all evil, now or later, what I know of and what I do not know about.

O Allaah, indeed I ask of You for the good that was asked for by Your slave

and prophet Muhammad, SollAllaahu `aaiyhi wa sallam and I seek refuge with You from the evils that Your slave and prophet Muhammad SollAllaahu `aaiyhi wa sallam sought refuge with You from.

O Allaah, I ask You for Paradise and whatever would draw me closer to it from statements and actions and I seek refuge in You from the Fire and from whatever would draw me closer to it from statements and actions.'
O Allaah, I ask You (to assist me) to pursue Your Mercy and confirm (for me) Your forgiveness, (and I ask You) to benefit from all that is good, security from all sins, the success of Paradise and deliverance from the Fire (of Hell).

O Allaah distance me from deplorable

manners, deeds, desires and diseases

O Allaah, forgive all of my sins and guide me to the best manners since no one guides to it except You, and avert me from its evil since none can avert from its evil except You.

O Allaah I ask You that (I show) reverence to You secretly and openly. I ask You for truthfulness of speech in anger and when I am pleased and I ask You for moderation in poverty and in prosperity. I ask You for ease that would never end and a comfort of the eye that would not terminate. And I ask You for contentment after (Your) Judgment is executed and a pleasant life after death and the delight of looking at Your Noble Face and a strong desire to meet with You without a harmful adversity

nor a trial that misguides.

O Allaah beautify us with the beauty of faith and make us guides who are guided and not of those who are misguided nor lead others to misguidance, peaceful to Your allies, at war with Your enemies. We love due to Your love whoever loves You and we are at enmity with Your enemies or those who opposes You because of Your enmity for them.

O Allaah, turn me from the humiliation of disobedience to the honour of obedience, and make me satisfied with what You allow over what You prohibit, and with Your obedience over Your disobedience and with Your grace, over (the need of) other than You, O Ever Living, Self Sufficient, O

Possessor of Loftiness and Nobility.

O Allaah, I seek refuge with You from anxiety, sorrow, inability, laziness, miserliness, cowardice, sins, debts, and from being over powered by debt and the subjugation of men.'
O Allaah, I seek Your protection from leprosy, insanity and bad diseases.

O Allaah, Lord of the heavens and the earth and Lord of the Mighty Throne and the Lord of everything, the One Who splits the grain and the seed, the One who sent down the Tawraah, the Injeel and the Criterion, I seek refuge with You from every possessor of evil that You take by his forelocks.

O Allaah, You are the First, since there was nothing before You, and You are

the Last since there is nothing after You and You are the Outward since there is nothing above You and You are the Inward since nothing is closer than You, so bring an end to my debts and free me from poverty.

O Allaah, You are my Lord, none has the right to be worshipped but You, You created me and I am Your servant and I am pursuing Your covenant and promise to the best of my ability, I seek refuge with You from the evil I committed. I acknowledge to You Your favors upon me, and I acknowledge my sin, so forgive me, since, undoubtedly, none forgive sins except You.'

O Allaah, I ask Your (help) to do good actions, to abandon bad ones, to love the poor, and that You forgive me and have mercy on me. And if You intend a

trial for Your slaves, then cause me to die without (me) being put to trial.

O Allaah, I seek refuge with You from the fatigue of tribulations, the lowest level of misery, evil outcome and victory from the enemies.

O Allaah! O Turner of hearts! Establish my heart firmly upon Your religion. O Allaah! O changer of hearts and sight, empower my heart (to be) upon Your obedience

O Allaah, do not leave me with a sin except that You have forgiven it; nor a concern except that You dispel it; and with no debt except that You do away with it. And (do not leave me with) a need from the needs of the duniyā (worldly life) and the next life that

You are pleased with and which has goodness in it for us expect that You fulfill it, O Most Merciful of those who show Mercy.

Our Lord! Accept from us, for You are the All-Hearing, the All-Knowing. And accept our repentance; for You are the One who accepts repentance, the Most Merciful.

“Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, You are indeed full of Kindness and Mercy.”

O Allaah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your Hand, Your

judgment over me is already executed and Your decree over me is just. I ask You by every Name belonging to You with which You named Yourself, or revealed in Your Book, or which You taught to any of Your creation, or which You have preserved in the knowledge of the unseen with You, that You make the Quraan the spring of my heart and the light of my breast, and a taking away of my sorrow and a release for my anxiety.

O Allaah teach me from it (i.e. the Quraan) that which I am ignorant about, and remind me from it what I have forgotten and allow me to recite it at the ends of the night and day as You are pleased for me to do, by Your Mercy, O the Most Merciful of those who show mercy.

O Allaah, I seek refuge with You from the punishment of the grave, and I seek refuge in You from the temptation and trial of Al-Maseeh Ad-Dajjal, and I seek refuge in You from the tribulations of life and death. O Allaah, I seek refuge in You from sin and debt.'

O Allaah, forgive me, guide me, provide for me, pardon me, and have mercy on me. O Allaah; I ask You for the best affair, the best du`aa, the best achievement, the best deed, the best reward, the best life and the best death. And make me firm and make my scale heavy (with good deeds), fortify my belief, raise my level, accept my prayers and forgive my sins. And I ask You for high levels in Paradise (Jannah), Aameen.

O Allaah, indeed I ask You for the beginning of goodness and the end of

it, (I ask for) all-inclusive good, the first and the last of it, the apparent and the hidden of it and for high levels in Paradise (Jannah), Aameen.
O Allaah, indeed I ask of You the good that I bring, the good that I do, the good that is hidden and apparent and for high levels in Paradise (Jannah), Aameen.

O Allaah, indeed I ask You to elevate my mention and lower my misdeeds, correct my affairs, purify my heart, protect my private part, place light in my heart and forgive me my sins, and I ask You for high levels in Paradise (Jannah), Aameen.

O Allaah, I ask You to place blessings in my self, my hearing, my sight, my soul, my body, my character, and (place

blessings) in my family, my life, my death, my work and accept my good deeds and I ask You for high levels in Paradise (Jannah), Aameen.

O Allaah, protect me with Islam while I am standing, protect me with Islam while I am sitting and protect me with Islam while I am lying down. Do not cause any enemy or envier rejoice over me (i.e. my misfortunes).

O Allaah, distance me from my sins just as You have distanced the East from the West, O Allaah, purify me of my sins as a white robe is purified from filth, O Allaah, cleanse me of my sins with snow, water, and ice.'
O Allaah, You are the King, there is no deity worthy of worship but You, You are my Lord and I am Your

slave, I have oppressed myself and I acknowledge my sins so forgive me all my sins since none forgives sins except You. (O Allaah) and guide me to the best conduct since none guides to the best of it except You; and avert me from evil (conduct), since none averts from it except You. I happily and obediently answer You, all good is in Your hand and evil is not attributed to You, I am by You (i.e. I was brought into existence by You) and to You (I am returning), blessed are You and Most High, I seek Your forgiveness and repent to You.

O Allaah, indeed I seek refuge with You to be returned to the feeble old age and I seek refuge in You from harshness, heedlessness, humiliation, misery and I seek refuge in You from

disbelief, mischief, discord, boasting and showing off.

O Allaah! I seek refuge with You from evil that I did and from evil that I did not do, and I seek refuge with You from evil that I know and from evil that I do not know.

O Allaah, I seek refuge with You from destruction, decline (in my religion), drowning, burning and from old age. And I seek refuge with You from the devil causing me to proceed blindly at the time of death. I seek refuge with You from dying in Your path while retreating (i.e. during Jihad) and I seek refuge with You from dying from a bite and I seek refuge with You from greed that leads to being sealed off.

O Allaah, indeed I ask You for firmness in (all) affairs, and conviction about the right path. I ask You to (let me) show gratitude for Your bounties and (be in) good servitude to You. I also ask You for a sound heart, a truthful tongue, and I ask from You good that You know and I seek Your protection from evil that You know, and I seek Your forgiveness concerning what You know; indeed You are the knower of the unseen.

O Allaah, inspire in me my guidance and protect me from the evil of myself, O Ever Living, Self-Subsisting. O Allaah increase me, and do not make me lacking, honour me and do not debase me, give me and do not deny me, and give preference to me and do not reject me, O Possessor of Eminence

and Honour!

O Allaah, indeed I ask of You Mercy from Yourself through which You will guide my heart, bring together my affairs, gather up my untidiness, protect me from quitting, elevate my case, whiten my face, purify my actions, inspire guidance in me, repel trials from me and protect me from all evil.

O Allaah, indeed I ask You for correctness in faith, and faith in good character, prosperity that is followed by success, mercy from You, good health, forgiveness from You and (Your) pleasure.

O Allaah, You hear my speech, see my place and know my secrets and open

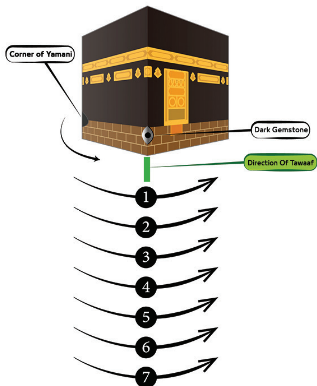
affairs, since nothing of my affairs are hidden from You. I am the abject who is in total need, appealing for help, seeking refuge, the apprehensive, the extremely worried, the confessor who acknowledges to You his sins. I beg You with the plea of the very poor and I beseech You with the plea of the humiliated sinner. I supplicate to You the supplication of the one who is fearful and blind, the supplication of one whose neck and body are humbled before You, whose nose is buried in mud. So, O Allaah, accept my repentance, wash away my sins, answer my supplications, and establish my plea, fortify my tongue, guide my heart and extract the malice from my chest, O Most Merciful of those who show mercy.

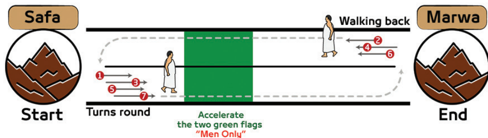
“There is no deity worthy of worship but You. How perfect are You! I was indeed oppressive (to myself)!”

Our Lord, upon You we rely, to You we turn in repentance, and to You is the destination. Our Lord, do not make us a torment for those who disbelieve and forgive us, O our Lord, indeed, it is You who is the Exalted in Might, the Wise.”

Exalted is your Lord, the Lord of might, Who is far above whatever (deficiencies) they describe Him with, peace be upon the messengers, and all praise is for Allaah, Lord of the worlds.

With greetings from the Department for the care of Masaahif and books in the Sacred Mosque


Corner of Yamani
Dark Gemstone
Direction Of Tawaaf
1
2
3
4
5
6
7


Safa
Start
Walking back
Marwa
End
Turns round
Accelerate
the two green flags
"Men Only"

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